

A MODEL FOR PARISH MINISTRY BASED ON VIRGINIA SATIR'S FAMILY
THERAPY AND PAUL TILLICH'S DOCTRINE OF SALVATION

by

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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. VIRGINIA SATIR'S THERAPEUTIC APPROACH	5
A. The Family Therapy Movement	5
B. Concept of Communication	9
C. Concept of Maturation	11
D. Practical Implications for Pastoral Care In The Parish	14
III. PAUL TILLICH'S DOCTRINE OF SALVATION	18
A. The Context of Contemporary Theology	19
B. Human Existence as Estrangement	20
C. Doctrine of Salvation as Healing	22
D. Practical Implications for Pastoral Care In The Parish	30
IV. A CRITIQUE OF TILLICH AND SATIR	37
A. Areas of Compatibility	37
B. Theological Critique of Satir	41
C. Psychological Critique of Tillich	45
V. A CASE STUDY OF A FAMILY IN CRISIS: PRACTICAL AND THEOLOGICAL ANALYSIS	47
VI. CONCLUSION	59
BIBLIOGRAPHY	65

ABSTRACT

This project investigates the problem of integrating one's theory and practice in the task of pastoral ministry. My aim is to discover a working model of pastoral ministry which is theologically and psychologically sound. I will examine Virginia Satir's methods of family therapy for the purpose of clarifying a practical approach of healing troubled persons. Then I will examine Paul Tillich's doctrine of salvation as a way of clarifying a theological understanding of salvation as healing. I will then critique Satir's therapeutic model by using Tillich's understanding of salvation as healing, and, conversely, critique Tillich's doctrine of salvation by using Satir's therapeutic model. The emphasis in each examination and the critique will be on the practical consequences for a pastor's parish ministry.

The position taken is that Tillich's doctrine of salvation and Satir's family therapy model provide a comprehensive model of parish ministry. Satir's relationship-oriented approach to persons broadens Tillich's individualistic doctrine of salvation. Tillich's theological approach enriches Satir's therapeutic model in the areas of the dimension of transcendence, existential anxiety, concept of health, and doctrine of human existence. A model of ministry informed by Tillich's theology and Satir's psychology assists a pastor in understanding each of his many pastoral responsibilities as related to the goal of achieving wholeness and health.

CHAPTER I

INTRODUCTION

My own pastoral experience has involved six years of preoccupation with the struggle between the theology and practice of ministry. During my first two years out of seminary I was a chaplain who ministered to children judged "delinquent" by the law court and state government. These children initially pressed the struggle upon me. Theologically, I expressed Christian faith as a matter of "trust in God who is our Father and loves each of us as persons of worth and dignity." Practically, I soon discovered that such "God" affirmations were diametrically opposed to the living experience of most delinquent youth. For many delinquent young persons father was represented too often by an absent or alcoholic companion of mother, a harsh, punitive judge, or a less than understanding police officer. I discovered that communication with delinquent youth was confused by the use of the word love in preaching and conversation--the word "love" means physical sex in the delinquent sub-culture. Thus, my first two years in the practice of ministry resulted in a drastic re-interpretation of biblical and theological concepts and language. I call this re-interpretation the struggle between theology and practice, a struggle which involves the tension of moving beyond conceptual understandings of Christian faith to an experiential understanding.

My own struggle for clarity in this tension between theological and practical concerns continued during a four year parish ministry in the Appalachian Mountains of Southwest Virginia. I searched for and experimented with a ministry in which the biblical realities of grace and judgment were united in proper tension. I attempted to discover a model of ministry in which preaching, pastoral, prophetic, and social action concerns were held in proper balance. I experienced neither peace nor resolution in the pull of the prophetic and the pastoral ministries, the demands of program development and administration in a parish church and social involvement in the larger community, and the competition for time and affirmation between Appalachian rich and poor.

This struggle leads the pastor into a crisis at the heart of which is a split in his/her life and work: between theory and practice, theological reflection and practical application, institutional and personal concerns. Karl Barth offered a way for the homiletician to move through this tension when he said that the preacher should "stand with a Bible in one hand and a newspaper in the other hand." Anyone engaged in the practice of preaching knows the deep significance of Barth's suggestion, but he/she also knows that such suggestions are much easier offered than implemented.

Seifert and Clinebell offer practical assistance to the pastor in Personal Growth and Social Change. The authors clarify the interdependence of personal and social ministries. James Glasse points out that the parish minister who locks himself into the narrow pastoral roles of priest or prophet affects the congregation in the same way-- "nothing changes."¹ And Wayne Oates cautions against "thinking of the

¹James D. Glasse, Putting It Together In The Parish (Nashville:

prophetic task as an iconclastic one, one in which we pull down men's idols."² There are two additional pastoral dimensions in the prophetic role. Oates reminds us that

We are called not only to cast down every high thing that exalts itself against the knowledge of God in Christ; we are also called to wean immature people from bondage to the idols of the hearthplace, the provincial idols of their birthplace, and the excluding passions of their ambitions. And again, the Christian prophet is called to comfort people in the loss of their idols. Life itself is the icon breaker. We are often called, as Isaiah was, to pick up the pieces, "to bind up the brokenhearted," as he put it (Isa. 61.1). Pastoral counseling actively does these two things.³

These men are making a serious attempt to struggle with what I believe is a primary crisis of contemporary pastors.

I am actively concerned with Christian social justice issues and am disturbed by the dehumanizing forces at work on persons in our society. I am interested in discovering a model of parish ministry which takes seriously the social injustices of American society. I mention my interest in social concerns because it is an underlying motivating force in this project even though I do not refer to the subject during the paper. Carroll Wise describes one approach for coping with the illnesses and injustices of our culture: "For without discounting the value of social action, in the final analysis the cure of the illnesses of our culture will depend upon helping individual persons to become whole, in the New Testament meaning of that phrase."⁴

Abingdon Press, 1972), pp. 20-21.

²Wayne E. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), pp. 26-27.

³Ibid.

⁴Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, 1966), p. 135.

I believe that this kind of individualistic model of helping persons become whole is inadequate for contemporary parish ministry. Wise does discount the value of social action when he fails to describe the family, social and political environments in which each individual lives--and which represent powerful forces affecting the health and illness of that individual. I am especially concerned with discovering and implementing a model of parish ministry in which personal, family, social, and political/economic ills may experience Christian health and wholeness.

In Chapter II I will examine Virginia Satir's methods of family therapy as a way of clarifying a practical approach of assisting troubled persons and families. In Chapter III I will examine Paul Tillich's doctrine of salvation as a way of clarifying a theological understanding of healing troubled persons. In Chapter IV I will critique Satir's therapeutic model by using Tillich's understanding of salvation as healing, and, conversely, critique Tillich's doctrine of salvation by using Satir's therapeutic model. My aim is to clarify the interdependence of theological and practical approaches to therapy in pastoral ministry. I hope to discover and evaluate a therapeutic model of pastoral ministry in which the theological and practical dimensions of ministry are fully integrated.

CHAPTER II

VIRGINIA SATIR'S THERAPEUTIC APPROACH

Virginia Satir is nationally known for her work in the field of family therapy. In her approach to therapy she emphasizes the marriage relationship as the focus around which other family relationships are formed. One reason her approach is popular is that she consistently avoids the use of technical psychological concepts and language. Conceptually, Satir's work is relevant for the pastor because her concepts of maturation and communication are compatible with theological concerns. Practically, her work is germane for the pastor who has a natural entree into families and a concern for their health and maturity.

In order to clarify the specific thrust of Satir's approach to therapy I will give a general description of the family therapy movement. Second, I will examine Satir's concepts of maturation and communication. Third, I will describe the practical relevance of Satir's approach to family therapy for a pastor's parish ministry.

A. THE FAMILY THERAPY MOVEMENT

Family therapy means treating the family as a whole. The family therapist refuses to isolate one individual and tag him with the traditional labels of sick, delinquent, bad, black sheep, or

schizophrenic. The acting-out person, the "identified patient" in the family who shows symptoms of illness, is looked upon by the family therapist as revealing a deeper disturbance within the family system. Jay Haley gives three reasons for shifting from one-to-one treatment of a person to treating the family as a whole; when one fails with the individual and the family environment is the possible cause of the failure, when individual treatment is slow, difficult, and subject to relapse, and when distress appears in other family members as the patient improves.¹ Family therapy requires an "orientation stressing sociocultural forces" and focuses on the 'here and now' concerns of the family.²

Andrew Ferber and Marilyn Mendelsohn state the "prevailing values" of the family therapy subculture and point us to that which is exciting, fresh, and provocative about the movement; a militant eclecticism, an experience first . . . conceptualize later stance, a commitment to openness, a meticulous attention to group process, and the concept that the student therapist is responsible for the process of the family he is treating.³ The willingness to take risks and to make oneself vulnerable is the common denominator among these five values. "Good family therapy (and good teaching of family therapy)

¹Jay Haley, "Whither Family Therapy?" Family Process, I (March 1962), 69-70.

²Don D. Jackson and Virginia M. Satir, "A Review of Psychiatric Development in Family Diagnosis and Family Therapy," in Don Jackson (ed.) Therapy, Communication, and Change (Palo Alto, Ca.: Science and Behavior Books, 1968), p. 249.

³Andrew Ferber and Marilyn Mendelsohn, "Is Everybody Watching?" Andrew Ferber, et al (eds.) The Book of Family Therapy (New York: Science House, 1972), pp. 433-36.

demands enormous risk-taking" is an attitude common among family therapists.⁴

A second perspective of family therapy is the view that the movement is an offshoot of psychoanalysis. Family study was spurred by the accident of conjoint family therapy; it resulted in a body of data that differs significantly from psychoanalytic data.⁵ This is an ecological view of life and therapy, a "shift of focus from seeing a person in terms of his inner dynamics to seeing him reacting to interpersonal situations."⁶ The family therapist thus moves away from one-to-one, past history, insight-oriented counseling and moves toward family and group oriented, here-and-now, problem solving counseling.

A third view of family therapy concerns "the recognition that family therapy is not a method of treatment but a new orientation to the human dilemma."⁷ Each therapist approaches the family differently and may use any number of methods. This is a problem-centered approach to therapy and is difficult for a student to grasp if he is looking for or needs a method. In this orientation experience is primary and methods and theory are considered an outgrowth of one's involvement with the family.

There is general agreement among family therapists that the various methods of therapy have in common an educational factor to help

⁴Ibid., p. 434.

⁵Don Jackson, "Aspects of Conjoint Family Therapy" in Gerald Zuk and Ivan Boszormeyi-Nagy (eds.) Family Therapy and Disturbed Families (Palo Alto, Ca.: Science and Behavior Books, 1967), p. 39.

⁶Robert Leslie, "Family Counseling and the Minister," Journal of Pastoral Care, XXVIII (March 1974), 4.

⁷Jay Haley, "An Editor's Farewell," Family Process, VIII (March 1969), 154.

people behave differently and a paradoxical relationship to force them to do so.⁸ Each of these various methods is oriented toward growth and intervention. Nathan Ackerman asks the question of "real change" in the context of defining "growth-oriented therapy"; it is "the movement toward the creation of a new identity and a changed value orientation."⁹ Satir posits that growth is the most attractive feature of her approach to conjoint family therapy; "For too long we have been caught in the morass of pathology and have forgotten that growth is possible at any age, given the proper context."¹⁰ She further states that "there is always hope that your life can change because you can always learn new things."¹¹ Along these same lines Haley asserts that

What family therapists most have in common they also share with a number of behavioral scientists in the world today; there is an increasing awareness that psychiatric problems are social problems which involve the total ecological system. There is a concern with, and an attempt to change, what happens with the family, its interlocking systems, and the social institutions in which it is imbedded.¹²

Growth and intervention are key concepts for the family therapist in the "ecological system" of the family. This goal of changing the family system of interaction is both the distinctive feature and the greatest stumbling block of family therapy.¹³

⁸Haley, "Whither Family Therapy?" p. 81.

⁹Nathan Ackerman, Treating the Troubled Family (New York: Basic Books, 1966), p. 105.

¹⁰Virginia Satir, Conjoint Family Therapy (Palo Alto, Ca.: Science and Behavior Books, 1967), p. viii.

¹¹Leslie, 6.

¹²Haley, "Beginning and Experienced Family Therapists," in Ferber, p. 166.

¹³Christian Beels and Andrew Ferber, "Family Therapy: A View,"

Howard Clinebell states that the master goal of family therapy is "to reduce negative complementarity (mutual frustration) and to enhance positive complementarity in family interaction. This means making the relationships more mutually satisfying of personality needs."¹⁴ The operational goals of family therapy include:

- (1) Reopening the lines of intrafamilial communication so that feelings, wishes, goals, and values can be discussed.
- (2) Interrupting the self-perpetuating spiral of mutual need-deprivation and attack.
- (3) Increasing the family members' awareness of the roles which various ones play and are expected by others to play in their interaction.
- (4) Becoming aware of their essential interdependence and identity as a family.
- (5) Having practice in thinking together about sources of pain and pleasure in family interaction.
- (6) Beginning to experiment with more flexible and mutually satisfying roles and with more responsible ways of relating.¹⁵

Clinebell concludes that family therapy focuses "simultaneously on feelings and functioning, seeking to enhance both meaningful communication and constructive behavior."¹⁶

B. CONCEPT OF COMMUNICATION

Satir's approach to family therapy and her relation to the family group has been described as that of "conductor," as one who is dominant and "on top" of the family group.¹⁷ She presents herself to

Family Process, VIII (March 1969) 283.

¹⁴Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 124.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Beels and Ferber, 287.

the family as a teacher and an expert in communication. Satir is "determined to teach the family a new language, with which they can resolve the communication problems that she sees as the root of their trouble."¹⁸ She focuses on the marital couple during treatment and calls in the whole family when she desires more "information on how the children are expressing the marital conflict or attempting to mediate it."¹⁹ Treatment is terminated when the family learns Satir's new language of clear communication.

In untroubled and nurturing families communication is direct, clear, specific, and honest.²⁰ Communication is a process of giving and getting information and refers to nonverbal as well as verbal behavior within a social context. Communication can mean "interaction" or "transaction" and includes all those symbols and clues used by persons in giving and receiving meaning.²¹ People must communicate clearly if they are going to get the information which they need from others. Thus, a "functional communication" will come from the person who "firmly states his case, clarifies and qualifies what he says, asks for feedback, and is receptive to feedback when he gets it."²²

Clear communication is complex and attention must be given to nonverbal areas: gestures, facial expressions, body posture and movement, tone of voice, and dress. In addition, context, time, place,

¹⁸Ibid.

¹⁹Ibid., p. 303.

²⁰Virginia Satir, Peoplemaking (Palo Alto, Ca.: Science and Behavior Books, 1967), p. 4.

²¹Satir, Conjoint Family Therapy, p. 63.

²²Ibid., p. 70.

circumstances, and the contract between the two persons carrying on the interchange must be taken into account.²³ Metacommunication, a message about a message, is an essential and necessary aspect of clear communication. Metacommunication conveys the sender's attitude toward the message, his attitude toward himself, and his attitude, feelings, and intentions toward the receiver.²⁴ Haley clarifies this by defining the four parts of every message: I (the sender), am saying something (the message), to you (the receiver), in this situation (context).²⁵ Satir states that "whenever a person communicates he is not only making a statement, he is also asking something of the receiver and trying to influence the receiver to give him what he wants."²⁶ As long as this process remains above board and is seen in its context, communication is clear.

C. CONCEPT OF MATURATION

The most important concept in therapy for Satir is "maturation," the state in which a human being is fully in charge of himself. A mature person is "able to make choices and decisions based on accurate perceptions about himself, others, and the context in which he finds himself; who acknowledges these choices and decisions as being his; and who accepts responsibility for their outcomes."²⁷ The patterns of

²³Ibid., p. 75.

²⁴Ibid., p. 76.

²⁵Ibid., p. 87.

²⁶Ibid., p. 78.

²⁷Ibid., p. 91.

behavior that characterize a mature person are called functional because they enable him to deal in a relatively competent and precise way with the world in which he lives. The functional or mature person will:

- (1) Manifest himself clearly to others.
- (2) Be in touch with signals from his internal self, thus letting himself know openly what he thinks and feels.
- (3) Be able to see and hear what is outside himself as differentiated from himself.
- (4) Behave toward another person as someone separate from himself and unique.
- (5) Treat the presence of different-ness as an opportunity to learn and explore rather than as a threat or a signal for conflict.
- (6) Deal with persons and situations in their context in terms of "how it is" rather than how he wishes it were or expects it to be.
- (7) Accept responsibility for what he feels, thinks, hears and sees, rather than denying it or attributing it to others.
- (8) Have techniques for openly negotiating the giving, receiving and checking of meaning between himself and others.²⁸

Satir calls an individual who has not learned to communicate properly "dysfunctional." If this person does not perceive or interpret himself accurately, or have a means for interpreting outside messages, "the assumptions on which he bases his actions will be faulty and his efforts to adapt to reality will be confused and inappropriate."²⁹ A dysfunctional person will deliver conflicting messages, will be unable to adapt his interpretations to the present context, and will not be able to perform the most important function of good communication: "checking out" his perceptions to see whether they tally with the situation as it really is or with the intended meaning of the

²⁸ Ibid.

²⁹ Ibid., p. 92.

other person.

If illness is seen to derive from inadequate methods of communication (by which Satir means all interactional behavior), it follows that therapy will be seen as an attempt to improve upon these methods. This approach to therapy depends on three primary beliefs about human nature:

First, that every individual is geared to survival, growth, and getting close to others and that all behavior expresses these aims, no matter how distorted it may look. Second, that what society calls sick, crazy, stupid, or bad behavior is really an attempt on the part of the afflicted person to signal the presence of trouble and call for help. Third, that human beings are limited only by the extent of their knowledge, their ways of understanding themselves and their ability to "check out" with others.³⁰

The therapist who makes these assumptions about human nature takes on a fourfold role in therapy: a resource person, an experienced observer who studies the family situation while remaining above the power struggle, an "official observer" who reports impartially on what he sees and hears, and as a "model of communication" who clarifies the process of interaction for a family.³¹ The therapist will not only exemplify what he means by clear communication, but will teach his patients how to achieve it themselves. One of the essential goals of therapy is to spell out the rules for communicating accurately and emphasising the necessity of checking out meaning given with meaning received.³²

³⁰ Ibid., p. 96.

³¹ Ibid., p. 97.

³² Ibid., p. 100.

D. PRACTICAL IMPLICATIONS FOR PASTORAL CARE IN THE PARISH

A local parish is made up of persons who gather together in groups for the purposes of worship, education, administrative and committee meetings, music, fellowship, funerals, and weddings. This group oriented nature of the local parish and the pastor's natural place within the church make the insights and practice of family therapy relevant to the pastoral care ministry of a pastor.

First, Satir's understanding of clear communication is germane to the pastor's work. The pastor who is involved in congregational life is already enabling husband-wife, parent-child, and parishioner-parishioner to solve communication problems. He is also aware of the relevance of communication theory and practice in the areas of preaching and administration. Satir's work is especially helpful in the area of the minister's pastoral role or model, for as she sees the therapist as a "model of communication" a pastor would do well to see himself in a similar light.

To paraphrase Satir, one might say "untroubled and nurturing" church congregations communicate in a direct, clear, specific, and honest way. A pastor could by word and example call attention to the nonverbal meaning of communication and behavior. And he could remain aware, and teach those with whom he works, of the immense difficulty of holding in proper balance what Haley calls the four parts of every message: I, am sending something, to you, in this situation.

Satir's communication theory is easier to grasp and more readily applicable for the layperson than are most of the other approaches to

family therapy. Greater numbers of church members are dissatisfied with ineffective hand-me-down patterns of communication in the marital and religious areas of life. Satir's message on communication and her claim that a new language can be learned speak to the heart of this dissatisfaction and hold out the "hope that your life can change because you can always learn new things." If a pastor is seriously committed to the task of bringing persons into a hopeful and redemptive relationship with God, and if he sees a crucial aspect of this task as bringing persons into open, mature relationship with each other, then Satir's communication theory has enormous practical relevance.

The possibilities for deepened and richer religious experience are unlimited. A pastor who uses Satir's model of communication discovers that he can move away from the sterility of exclusively cognitive and verbal approaches to pastoral ministry. Christian theology takes on new meaning when a pastor experiences that

Reconciliation and forgiveness, for example, are not so much decisional moments in time as complex processes which not only may require the whole family to come about, but also the aid of a helper who is willing to immerse himself in the pain and suffering of those whom he is trying to bring together.³³

When a pastor risks himself and is open to share pain and suffering, then his own religious experience will deepen as he leads others to a richer life.

A pastor's social action ministry is another prime area for the application of family therapy principles. Many persons sincerely

³³Donald P. McNeill, "The Dynamics of Forgiveness in Community: A Study of the Theological Meaning and Pastoral Implications of Processes of Forgiveness in Experiences Other Than the Celebration of the Sacrament of Penance" (Unpublished Ph.D. Dissertation, Princeton Theological Seminary, 1971). Quoted by A. J. van den Blink, "Family Therapy and Pastoral Care," Journal of Pastoral Care, XXVIII (September 1974), 197.

interested in social justice hurt their own cause by using inadequate methods of communication. These methods are often too aggressive, abrupt and abrasive. In the heat of personal confrontation over a social justice issue language often becomes intensely emotional and angry. People become defensive, sides are chosen, and each group makes a special claim to truth. Genuine communication ceases and dogmatism prevails. When a pastor attempts to lead a congregation in taking an open look at the issues of racism, sexism, world hunger, pollution, and economic injustice, he had best use precise language and communication methods which convey intended meanings. Satir's communication method allows for such an approach.

Conjoint family therapy is focused on relationships between persons rather than on intrapsychic problems within a person. A pastor is expected to achieve some competence and mastery in the area of personal relationships. The communication principles of family therapy are relevant for the pastor's task of maintaining healthy relationships among the members of a congregation.

A pastor works with families over a long-term period. He has access to their homes and places of work, school, and play. When the pastor is a competent, caring person, he also gains the trust of a congregation and is able to share in their joys and griefs, celebrations and hurts. Satir's family therapy approach gives a pastor the opportunity to use to advantage the trust and access which a congregation makes available.

Satir's approach to families is commendable because it is helpful to persons who have real pain, hurt and illness in the present. In describing "experiential family therapy" Walter Kempler says that "Its

core is experiential exploration of the 'what and how' of 'I and Thou' in the 'here and now.' A fundamental of such an approach is the acceptance of the vital importance of the immediate, the present. . ."³⁴ Kempler's statement adequately describes Satir's approach to families, a questioning of the "what and how" and a "modeling" of communication in the "here and now." The core of her approach is in the present time of immediate experience. A pastor who appropriates Satir's therapeutic approach and risks himself in the immediacy of "here and now" ministry will discover that families are capable of richer, healthier life in the present.

Finally, there are significant theological implications in the family therapy movement. Satir emphasizes the necessity of treating the whole family. The therapist is expected to confront the complexity of a family system. Many pastors and theologians have been trained and influenced by individualistic ways of doing theology. My own personal bias is the philosophical-existential anthropology which sets the individual and his salvation as central in much pastoral care and counseling.³⁵ I would hope that the relational nature of human existence advocated by the family therapy movement will influence the pastoral and therapeutic models used in parish ministry and the theological premises which underlie those models.

³⁴Walter Kempler, "Experiential Family Therapy," International Journal of Group Psychotherapy, XV (1965), 57. Kempler appears to use Fritz Perls' Gestalt Therapy as his theoretical foundation. I would suggest that anyone who desires to understand the theoretical base of "Experiential Family Therapy" read Frederick Perls, "Introduction," in his Gestalt Therapy Verbatim (Lafayette, Ca.: Real People Press, 1969), pp. 1-71.

³⁵van den Blink, 194.

CHAPTER III

PAUL TILLICH'S DOCTRINE OF SALVATION

Virginia Satir's therapeutic model for helping families is practical and applicable for parish ministry. Paul Tillich has been called the "most enlightening and therapeutic theologian of our time."¹ Each is concerned with human health and wholeness. Satir is the practitioner and helping agent; Tillich is the theologian who was actively concerned with counseling and the pastoral care movement during the later years of his work.

Satir's work can stand alone. Her family therapy theory is solid. It is based on her personal experience and life-long involvement with families. My premise is not that Satir's approach of helping families achieve maturation and clear communication is inadequate. I will suggest that Satir's therapeutic model is strengthened by a theological critique from a Tillichian perspective and that such a critique gives a pastor added clarity and depth in his/her use of Satir's model.

In this section I will discuss Tillich's theology and the relationship to the context of contemporary theology. I will focus on two aspects of Tillich's theology. First, Tillich's analysis of man's existential situation is examined. Particular attention is given to

¹Theodore M. Greene, "Paul Tillich and Our Secular Culture," Charles W. Kegley and Robert W. Bretall (eds.) The Theology of Paul Tillich (New York: Macmillan, 1964), p. 50.

his use of the concepts of estrangement, sin and anxiety. Second, Tillich's doctrine of salvation is examined. Particular attention is given to the concepts of the "New Being" and "the courage to be" and the relation of these concepts to Tillich's understanding of salvation as "healing." Some of the implications of Tillich's doctrine of salvation for pastoral care ministry in the parish are explored in the conclusion.

A. THE CONTEXT OF CONTEMPORARY THEOLOGY

A sense of balance is evident in Tillich's theology when his doctrine of salvation is contrasted with the doctrines of two other major theologians, Karl Barth and Rudolf Bultmann. Barth's doctrine of salvation is God-centered and is based on an objective interpretation of biblical revelation. Man is saved exclusively by God's grace as revealed in Jesus Christ. Man is "elected" by God for salvation. Human existence is secondary to the reality of God in Barth's theology. Bultmann's doctrine of salvation is man-centered and is based on a subjective interpretation of biblical revelation. Salvation is a person's understanding of self. A person realizes that he is separated from self but is also assured in the gospel that new self-understanding is possible. Barth rejects humanistic, existential and philosophical categories in describing his doctrine of salvation. Bultmann embraces these same categories.

Tillich's doctrine of salvation represents a third approach which eclectically draws upon the strengths of Barth and Bultmann. Tillich is God-centered in his emphasis on grace. The thrust of divine grace in salvation is clear in Tillich's concepts of "justification by

faith" and the "New Being." Tillich is also person-centered. His existential concerns and questions are clear in The Courage To Be, many of his articles on the relationship between psychotherapy and the Christian religion, and the "Existence and the Christ" volume of the Systematic Theology. Tillich holds the themes of God and human existence in tension in his doctrine of salvation.

B. HUMAN EXISTENCE AS ESTRANGEMENT

In the second volume of the Systematic Theology Tillich attempts to define human existence as participation in "New Being in Jesus as the Christ." Tillich uses the existential category of estrangement as descriptive of the main characteristic of existence. Estrangement refers to the basic situation from which man needs salvation. Thus, a clear definition of Tillich's concept of estrangement is necessary in order to speak meaningfully about his doctrine of salvation as healing.

Estrangement points to the basic characteristic of man's predicament: "man is estranged from the ground of his being, from other beings, and from himself."²

Man as he exists is not what he essentially is and ought to be. He is estranged from his true being. The profundity of the term "estrangement" lies in the implication that one belongs essentially to that from which one is estranged.³ Man is not a stranger to his true being, for he belongs to it.

Tillich states that modern man experiences estrangement as "self-alienation from his genuine and true being, of enmity within himself and with his world, of separation from the ultimate source of being

²Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1957), II, 44.

³Ibid., II, 45.

and meaning."⁴

Tillich does not intend for the concept of "estrangement" to replace the biblical concept of "sin." He states that the word "sin" has been used "in a way which has little to do with its genuine biblical meaning, . . . which is the personal act of turning away from that to which one belongs."⁵ The word "sin" must be saved in that it has a "sharpness which accusingly points to the element of personal responsibility in one's estrangement; . . . man's predicament is estrangement, but his estrangement is sin."⁶ Tillich presumes sin to be the equivalent of estrangement much of the time, but

There is one small difference. Sin goes beyond estrangement in being the willful act of turning away from that to which one belongs. It sets forth the personal nature of estrangement and the personal freedom and guilt,⁷ as over against the tragic and universal side of estrangement.

Sin is a more personal and specific notion; estrangement is the broader notion in application.

Tillich isolates man's predicament in terms of "existential anxiety" in The Courage To Be. Estrangement is man's general predicament; "existential anxiety" is a specific manifestation of this predicament. "Existential anxiety" is the felt awareness of the threat of non-being; it "belongs to existence itself" and "cannot be eliminated."⁸

⁴Paul Tillich, "Estrangement and Reconciliation in Modern Thought," Review of Religion, IX (November 1944), 5.

⁵Tillich, Systematic Theology, II, 46.

⁶Ibid.

⁷Gordon Tait, The Promise of Tillich (New York: Lippincott, 1971), p. 60.

⁸Paul Tillich, The Courage To Be (New Haven: Yale University Press, 1952), p. 39.

There are three basic types of anxiety with which Tillich is concerned: fate and death threaten our ontic self-affirmation by non-being, emptiness and meaningless threaten us through the loss of an ultimate concern, and guilt and condemnation threaten our moral self-affirmation.⁹ Each of these types of anxiety is an expression of man's basic predicament of estrangement.

C. DOCTRINE OF SALVATION AS HEALING

Salvation and health are set forth as similar states of existence in Tillich's theology. Tillich understands the original meaning of salvation, from salvus, as being "healed." A concept of salvation as "healing" is germane to our present situation and

Corresponds to the state of estrangement as the main characteristic of existence. In this sense, healing means reuniting that which is estranged, giving a center to what is split, overcoming the split between God and man, man and his world, man and himself.¹⁰

Health and salvation are identical in that both are "the elevation of man to the transcendent unity of the divine life. Health in the ultimate sense of the word, health as identical with salvation, is life in faith and love."¹¹

Tillich states that Jesus, especially in Mark, is to a large extent "the healer." "In his answer to John the Baptist he (Jesus) points to his healing power as the proof that the new aeon has appeared."¹²

⁹Ibid., pp. 42-45.

¹⁰Tillich, Systematic Theology, I, 166.

¹¹Ibid., III, 280.

¹²Paul Tillich, "Redemption in Cosmic and Social History," Journal of Religious Thought, III (Autumn-Winter 1946), 20.

Tillich feels that the connection between salvation and healing has been forgotten in some periods of Christian history. Nevertheless, today "the connection between guilt, mental disease, and body sickness as we find in the evangelical reports (cf. Matthew 12 and Mark 2) is acknowledged by the beginning cooperation of pastoral theology, analytic psycho-therapy and medicine."¹³

As a Scriptural basis for his thesis that "salvation means healing," Tillich refers to the English translation of "sosoken se" (Matthew 9.22) as meaning "made thee whole"; this indicates that "sickness is disruption, disintegration, falling asunder, while sotoria, salvation, is the reestablishment of unity, integration, wholeness."¹⁴ In the New Testament the Greek verb $\sigma\omega\zeta\omega$ has numerous meanings¹⁵ and several of these meanings lend support to an attempt to relate the concepts of salvation and health.

1. to save from death.
2. to bring out safely from a situation fraught with mortal danger.
3. to save or free from disease, and, in the passive, to be restored to health.
4. to save or preserve from eternal death, and, in the passive, to attain salvation.
5. and, in Romans 8:24, as specifically related to a concept of hope, "it is by this hope that we have been saved."

Tillich's theology is consistent with and faithful to the biblical

¹³Ibid.

¹⁴Ibid., p. 21.

¹⁵W. Bauer, A Greek-English Lexicon of the New Testament, and other Christian Literature; a translation and adaptation of Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur, tr. and ed. by W. F. Arndt and F. W. Gingrich (Chicago: University of Chicago Press, 1953), pp. 805-6.

record when he asserts that "salvation means healing."

Tillich's concept of salvation concerns Christ, as regards the general situation of estrangement, and courage, as regards the particular situation of anxiety and despair. The question must be raised as to whether or not Tillich has an idea of salvation which is not dependent on "the Christ" of his systematic theology. Tillich's answer is yes: God as being-itself can give finitude "the courage to be" in the situation of essential finitude."¹⁶ The situation of existential finite being--fallen, sinful man--is quite different. For instance, death is natural to essential finitude, to creation, and, although death causes anxiety, it is not ultimately tragic in that it does not separate God and man. On the other hand, for fallen man in existential finitude, death is still natural, yet sin gives a "sting" to it. "The anxiety about non-being found in essential finitude becomes a horror of death in existential finitude."¹⁷

In the situation of sin and estrangement man turns away from God (unbelief) and towards himself (hubris) in order that he might make himself the center and focus of all reality (concupiscence).¹⁸ Salvation from this situation comes about by man's participation in, acceptance of, and transformation by the New Being in Jesus as the Christ. This is the universal significance of Jesus as the Christ as the power of salvation.

¹⁶Alexander J. McKelway, The Systematic Theology of Paul Tillich (New York: Dell, 1964), p. 154.

¹⁷Ibid.

¹⁸Ibid., p. 152.

Tillich calls the term "New Being" the restorative principle of his whole theological system in that it "points directly to the cleavage between essential and existential being; New Being is essential being under the conditions of existence, conquering the gap between essence and existence."¹⁹ Tillich makes it clear that the only way in which Jesus could be the Christ was that he fully participated in the conditions of existence. The biblical picture of Jesus positively shows the complete finitude of the Christ and the reality of the temptations growing out of this finitude. Like every man, Jesus experienced the threat of the victory of non-being over being, the lack of a definite place, a home, and loneliness.²⁰ Finitude also implies openness to error, and "error belongs to the participation of the Christ in man's existential predicament; error is evident in his ancient concept of the universe, his judgment about men, his interpretation of the historical moment, his eschatological imagination."²¹

Jesus is the truth "in so far as his being--the New Being in him--conquers the untruth of existential estrangement."²² The New Being appeared in a personal life, Jesus as the Christ who is the bearer of the New Being in the totality of his being. The words, deeds, and suffering of Jesus are the special expressions of the New Being, but it is the being of Jesus which makes him the Christ: "They are all expressions of the New Being, which is the quality of his being, and

¹⁹Tillich, Systematic Theology, II, 119.

²⁰Ibid., II, 131.

²¹Ibid.

²²Ibid.

this, his being, precedes and transcends all its expressions."²³

Tillich's emphasis on the terms "power of being" and "New Being" in relation to Jesus is his attempt to point to the power in Jesus which conquers existential estrangement.

To experience the New Being in Jesus as the Christ means to experience the power in him which has conquered existential estrangement in himself and in everyone who participates in him. "Being," if used for God or divine manifestations, is the power of being or, negatively expressed, the power of conquering non-being. The word "being" points to the fact that this power is not a matter of someone's good will but that it is a gift which precedes or determines the character of every act of the will.²⁴

Through the concept of the New Being Tillich attempts to re-establish the meaning of "grace."

Concerning the words of Jesus, the principle that "being precedes speaking" must be maintained. Thus, Jesus, as the Word, is the final self-manifestation of God to humanity, and "is more than all the words he has spoken."²⁵ Second, concerning Jesus' deeds, one must be careful not to interpret his actions as laws or imperatives which demand "imitation." Tillich states that the word "imitation" should indicate that we, in our concreteness, are asked to participate in the New Being and to be transformed by it, not beyond, but within the contingencies of our life. We must remember that it is not Jesus' action but "the being out of which his action came makes him the Christ."²⁶ When Tillich speaks of "being Christlike" he means that one should participate fully in the New Being.

²³Ibid., II, 121.

²⁴Ibid., II, 125.

²⁵Ibid., II, 121.

²⁶Ibid., II, 123.

Third, one should not emphasize the suffering of Jesus over against his being. Tillich rejects orthodox sacrificial theories of the atonement which treat Jesus' being as only a "presupposition of his death and its effect on God and man."²⁷ Rather, the meaning of the suffering and death of Jesus was that "only in this way could he participate completely in existence and conquer every force of estrangement which tried to dissolve his unity with God."²⁸ Significantly, through suffering and death, "he proves and confirms his character as the Christ in the sacrifice of himself as Jesus to himself as the Christ."²⁹ The cross of Jesus "exposes the full enmity of existence to essential being and the undefeatable presence of the New Being in existence."³⁰ Tillich's point is that Jesus was already the Christ, and the New Being had been manifest in him, before the event of his suffering, death, and resurrection; these latter experiences confirmed for the church that he was the Christ.

The key to Tillich's understanding of "Jesus as the Christ" is his belief in the "permanent unity" which Jesus had with God. The biblical picture of Christ has "two outstanding characteristics: his maintenance of unity with God and his sacrifice of everything he could have gained for himself from this unity."³¹ This means Jesus conquered estrangement even though he participated in it, and, more importantly,

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

³⁰A. T. Mollegen, "Christology and Biblical Criticism in Tillich," in Kegley and Bretall, p. 240.

³¹Tillich, Systematic Theology, I, 135.

he was never ultimately estranged from God.

The paradoxical character of his being consists in the fact that, although he has only finite freedom under the conditions of time and space, he is not estranged from the ground of his being.³²

The marks of estrangement are unbelief, namely, "the removal of his personal center from the divine center which is the subject of his infinite concern," hubris or self-elevation, and concupiscence.³³

None of these traces of estrangement appear in the biblical picture of Jesus. In Jesus we see that

The conquest of existential estrangement in the New Being, which is the being of Christ, does not remove finitude and anxiety, ambiguity and tragedy: but it does have the character of taking the negativities of existence into unbroken unity with God.³⁴

Jesus participated in and conquered existential estrangement even though he did not bear the traces of estrangement within himself.

In the situation of essential finitude, God as being-itself, the "God above the God of theism," gives man "the courage to be." Courage, the path to salvation and healing, is primarily the self-affirmation of being over against the threat of non-being. In order to take the anxieties of guilt, death, and meaninglessness into itself, "courage must be rooted in a power of being that is greater than the power of oneself and the power of one's world."³⁵

Tillich expresses the courage to be as "the courage to accept oneself as accepted in spite of being unacceptable."³⁶ He believes

³²Ibid., II, 136.

³³Ibid.

³⁴Ibid., II, 134.

³⁵Tillich, The Courage To Be, p. 155.

³⁶Ibid., p. 164.

that this way of expressing courage reveals the genuine meaning of the Pauline Lutheran doctrine of "justification by faith." The Reformers knew this experience as "the acceptance of the unacceptable sinner into judging and transforming communion with God."³⁷ In relation to the doctrine of "justification by faith" the courage to be is "the courage to accept the forgiveness of sins, not as an abstract assertion but as the fundamental experience in the encounter with God."³⁸

Salvation comes to a person by participating in the healing power of the New Being, Jesus who is the Christ. For Tillich, this is the "one question which transcends all others, the question of participation of the whole being in unambiguous or eternal life."³⁹ We see, in part, what Tillich means by "participation in healing power" when Hanna Coln describes Tillich's view on the function of the psychoanalyst.

For Tillich, analysis cannot be a one-way street but must be a real encounter. From the existential point of view, Tillich asserts that the therapeutic experience can become alive and transforming only if it is a genuine partnership, offered in a spirit of understanding and acceptance: "You must participate in a self of order to know what it is. By participation you change it." . . . This partnership experience is the core of the healing experience; without it the patient cannot find his way to the courage to affirm himself through participation.⁴⁰

It is even possible for the patient to come to grips with his ultimate concern during this kind of analysis:

³⁷Ibid., p. 165.

³⁸Ibid.

³⁹Paul Tillich, "The Impact of Pastoral Psychology on Theological Thought," Pastoral Psychology, XI (February 1960), 23.

⁴⁰Hanna Coln, "Healing as Participation," Psychiatry, XVI (1953), 104.

In the communion of healing, for example the psychoanalytic situation, the patient participates in the healing power of the helper by whom he is accepted although he feels unacceptable. The healer, in this relationship, does not stand for himself as an individual but represents the objective power of acceptance and self-affirmation.⁴¹

Salvation occurs in a personal relationship and medical healing is transcended when "religion asks for the ultimate source of the power which heals by accepting the unacceptable . . ."⁴² This ultimate source of power is God, the power of being-itself.

Tillich issues a warning to those who recapture the insight into the relationship between salvation and healing. He reminds us of the ways present in religion

For escape from healing for those who do not want to be healed. Neurotic withdrawal from reality can express itself as fanatical defense of a not-completely affirmed position, or as compulsory legalism in fulfilling the assumed commands of God, or as a bundle of misplaced guilt-anxieties.⁴³

In spite of these possibilities of distortion it must be affirmed, religiously speaking, that healing power in the sense of "making whole" is saving power and has cosmic significance.⁴⁴

D. PRACTICAL IMPLICATIONS FOR PASTORAL CARE IN THE PARISH

Tillich's doctrine of salvation has numerous implications for the practice of pastoral counseling in the parish. In this section my intention is to clarify the practical meaning of Tillich's belief that

⁴¹Tillich, The Courage To Be, p. 165.

⁴²Ibid., p. 166.

⁴³Tillich, "Impact of Pastoral Psychology on Theological Thought," p. 22.

⁴⁴Tillich, "Redemption in Cosmic and Social History," p. 22.

"salvation means healing."

First, Tillich recovers the traditional Protestant doctrine of "justification by grace through faith," or, as he calls it, the doctrine of "divine acceptance." The doctrine of salvation as healing becomes meaningful when a person knows experientially the reality of being accepted although feeling unacceptable. This experience allows a pastoral counselor to assist a person in clarifying his understanding of God. Institutional and traditional religion has at times burdened people with moral legalisms and lifeless doctrines. The result of burdensome religion has often been persons crippled in mind and soul. A doctrine of salvation as healing helps people to see and experience the "grace" dimension of the gospel and is a positive motivating force for personal growth and wholeness.

The principle of taking seriously the "judgment" aspect of pastoral counseling is a corollary to the implication of "acceptance." Acceptance, for Tillich, is not an event lacking in depth and reality. Concerning psychoanalysis, Tillich believed that the precondition of feeling "accepted in-spite-of" was the experience of being judged.⁴⁵ This approach to psychoanalysis includes mutual encounter and acceptance; the patient's "sick" or "unrealistic" behavior and the response such behavior evokes in others is confronted. For Tillich, judging is one of the most essential factors in the healing process--not judging in terms of any accepted moral code, but in terms of the patient's own being.⁴⁶ Tillich's doctrine of salvation as healing includes the

⁴⁵Coln, p. 105.

⁴⁶Ibid.

affirmation that "Without the experience of judgment, acceptance loses its depth."⁴⁷

This approach to counseling in which the aspect of judgment is utilized is necessary in the parish because so many pastors have received instruction in the Rogerian, non-directive approach to pastoral counseling. Ministers who use this approach tend to overrely on "accepting the counselee as he is, listening intently and patiently to every word, and then reflecting the counselee's feelings back to him." This is not meant as a negative evaluation of Rogers' approach to counseling. Those pastors from highly authoritarian backgrounds who speak too much and listen too little during the counseling hour have much to learn from Rogers' non-directive method. Tillich's inclusion of the act of judgment along with the experience of acceptance in counseling points to the necessity for the parish minister to use confrontation and judgment in his pastoral care approach. Howard Clinebell captures the essence of this approach in the growth formula: "acceptance (caring) plus confrontation equals growth."⁴⁸ Sargent Wright states that the

Counselor/therapist who radiates non-possessive warmth, accurate empathy and genuineness will most easily help the client to sense the acceptance which will permit confrontation and ultimate growth in mental health.⁴⁹

Such an approach to counseling helps the parishioner who comes for help to know that the pastor sees him/her as s/he is. Acceptance and caring

⁴⁷ Ibid.

⁴⁸ Howard Clinebell, The People Dynamic (New York: Harper & Row, 1972), p. 8.

⁴⁹ Sargent Wright, "The Historical and Theological Implications in the Treatment of Mental Illness," Unpublished D. Min. Professional Project, Southern California School of Theology (1975), iii.

must include the qualities of depth and reality.

A third implication of Tillich's doctrine of salvation concerns the influence of preaching upon the congregation. A pastor who understands the therapeutic aspects of Tillich's doctrine of salvation will be equipped to use the worship, liturgical and preaching events of church life as a part of his total pastoral care program. Tillich is clear that when he speaks of the "healing powers of faith" he does not mean the "so-called healthy religion which enables a corporation-executive to adjust himself to the demands of the business community."⁵⁰ Tillich means by "healing powers of faith" the kind of healing which is at the heart of Christian faith, the reuniting that which is estranged, giving a center to what is split."⁵¹ This kind of healing is communicated through preaching based on "a theology in which the results of psychotherapeutic experience and thought are effective."⁵² Tillich's doctrine of salvation fits this description.

A fourth implication concerns the feminist movement and its effect within the parish. A pastor is increasingly required to minister to women as they break out of narrow, restrictive social roles. Tillich's theology is a base for understanding and appreciating some of the feminist concerns. Even radical feminist theologian Mary Daly uses some of Tillich's ontology as a base for her theology and she gives Tillich credit for using non-sexist language for transcendence. Tillich suggests that "psychotherapy and the experience of pastoral

⁵⁰Tillich, "Impact of Pastoral Psychology . . .," p. 22.

⁵¹Tillich, Systematic Theology, II, 166.

⁵²Tillich, "Impact of Pastoral Psychology . . .," p. 23.

counseling have helped to reintroduce the female element, so conspicuously lacking in most Protestantism, into the idea of God."⁵³ The concerns and aspirations created by the feminist revolution are moving into the life of the local parish. Tillich's doctrine of salvation as healing is one theological base from which to attempt to "reunite those who are estranged."

A fifth implication concerns the personal stance and attitude of the pastor. He is a mediator who stands in the middle and is both giver and receiver in the congregation. This stance is distinctly different from that of the pastor as a channel or medium who receives something from God and gives that "something" to the person who needs it. The mediator knows that "the response of the hearer is a gift to the pastor as much as any insight or message received from the Spiritual Presence or from the Word."⁵⁴ The stance of the pastor is therefore one of learning, listening, and receiving rather than an exclusively teaching, speaking, and giving attitude. The pastor as mediator is aware of the healing which is participation.

A sixth implication concerns a deeper understanding and greater use of the New Testament healing stories. In times past the healing stories have been used to exploit people for the purposes of control and economic profit; the events described in the movie "Marjoe" and the novel Elmer Gantry are two examples of this exploitation. Thus, liberal ministers and pastoral counselors have neglected the stories as a rich resource for ministering to the sick. Tillich's doctrine of

⁵³ Ibid., p. 19.

⁵⁴ Kenneth R. Mitchell, "Paul Tillich's Contributions to Pastoral Care and Counseling," Pastoral Psychology, XIX (February 1968), 25.

salvation emphasises the healing power of the Christ in the New Testament stories rather than the more traditional miraculous and supernatural concerns.

A seventh implication concerns the healing of the whole person. Tillich is aware of the interrelatedness of disease (body, mind, and soul), or what is popularly known as "psychosomatic" illness. He understands the fragmentary nature of illness and the destructive split which exists between God and man and between man and man.

All healing--bodily and mental--creates this reunion of one's self with one's self. Where there is real healing, there is the New Being, the New Creation. But real healing is not where only a part of body or mind is reunited with the whole, but where the whole itself, our whole being, our whole personality is united with itself.⁵⁵

A pastoral counselor is compelled to look beyond the superficial symptoms of illness in order to have a therapeutic ministry. Tillich's doctrine of salvation encourages a ministry of quality to the whole person.

The New Being is a relational theological concept which includes a dynamic picture of Jesus as the Christ as a real, individual person. This theological stance reminds the pastoral counselor to always treat those persons he counsels as "thou." Tillich once chided a group of social workers for referring to their patients as "cases."

I do not know whether a better word can be found, but the word 'case' automatically makes of the individual an example of something general. Who, I ask all of you, wants to be a case, but we are all cases for the doctor, the counselor, the lawyer, and certainly the social worker. The question is whether the case-worker is able to see in his patient not only what is comparable with other cases or identical with what he has experienced in

⁵⁵ Paul Tillich, "The New Being," in his The New Being (New York: Charles Scribner's Sons, 1955), 22-23.

other patients, but that he sees also the incomparable, the unique, rooted in the freedom of the patient.⁵⁶

These words are applicable to the parish minister as well. He is expected to accept those persons in his parish as flesh-and-blood human beings who carry their own unique burdens, pains and hurts. A pastor might also remember that new persons coming into the parish will resent being looked upon as potential candidates for membership or possible donors of money. The pastor's temptation to treat persons under his care as objects is great. Tillich's relational theology, and especially his strong emphasis on salvation as healing in the power of the New Being, is a constant invitation to treat every person in a genuinely individual and therapeutic way.

⁵⁶Paul Tillich, "The Philosophy of Social Work," Pastoral Psychology, XIV (December 1963), 27.

CHAPTER IV

A CRITIQUE OF SATIR AND TILLICH

A. AREAS OF COMPATIBILITY

Both Tillich and Satir are concerned with clear communication and the precise use of language. At the heart of Satir's therapeutic model is a concern for the different levels of communication and the multidimensions of meaning in a message. Wayne Oates states that Tillich successfully scaled the wall of human language that separates people from each other.

He also went on into the inner sanctum of the meaning that a given conversation had--in whatever language--for the person as an individual. Consequently, his writings are examples of the most precise use of human language. What many people consider "difficult" reading is in reality the precision of his use of language.¹

Tillich believed that traditional language created a gulf between the church and the world, clergy and layperson. Religious language, then, should be marked by clarity and contemporaneity.

Satir believes communication is the greatest single factor affecting a person's health and his/her relationships with others. She understands her own role in therapy as an expert in communication whose goal is to help family members communicate in clear, undistorted

¹Wayne E. Oates, "The Contribution of Paul Tillich to Pastoral Psychology," Pastoral Psychology, XIX (February 1968), 11.

ways. Her mutual concern with Tillich is the belief that healthy human relationships depend on a person getting another's meaning regardless of the words the other person uses. Both Satir and Tillich are cautious about making the assumption that another person knows the meaning of one's words and concepts.

Both Tillich and Satir are concerned with the possibility of a healthy, self-fulfilling life-style for every person. Tillich believes that the individual must assert him/herself and overcome his/her existential predicament. Satir believes that the "hope that every person can change" means that a person can choose to grow out of "dysfunctional" ways of living. There is a common hope that persons can overcome inadequate, destructive approaches to life.

I have discovered serious difficulties in my attempt to understand as compatible the approaches of Tillich and Satir to the subject of human health. There is a built-in clash between Tillich's use of the medical model (diagnostic, focus on illness, sickness, sin, estrangement) and Satir's use of the growth model (focus on the positive development of human potential, unused strengths and powers) of human health. Tillich is primarily concerned with an individualistic "courage-to-be" as a solution to the "existential predicament." Satir emphasizes the network of relationships in which a person lives as the focus of one's efforts to achieve maturation.

One method of comparing Tillich and Satir is to contrast the different "dimensions" in their thought. Benedict Ashley states that "the theological and psychological dimensions of human life are inter-related and cannot be existentially separated."² He prefers the word

²Benedict Ashley, "A Psychological Model With A Spiritual

"dimension" in describing the "psychological model with a spiritual dimension" that he uses in counseling. I agree with Ashley and advocate a gestalt view of ministry in which the theological dimension of salvation as health and the psychological dimension of human wholeness as personal growth in relationships are continuous and interrelated.

Tillich's concept of the "multidimensional unity of life" is helpful to me at this point.³ His use of the word dimension illustrates the continuity of his thought with Satir's therapeutic model.

The metaphor "dimension" is also taken from the spatial sphere, but it describes the difference of the realms of being in such a way that there cannot be mutual interference; depth does not interfere with breadth, since all dimensions meet in the same point. They cross without disturbing each other; there is no conflict between dimensions. Therefore, the replacement of the metaphor "level" by the metaphor "dimension" represents an encounter with the reality in which the unity of life is seen above its conflicts. These conflicts are not denied, but they are not derived from the hierarchy of levels; they are consequences of the ambiguity of all life processes and are therefore conquerable without the destruction of one level by another.⁴

There is a difference in the "realm of being" between Tillich and Satir because the theological and psychological dimensions are unique. Ultimately, though, these dimensions meet at the same point; they are interrelated and "there is no conflict between dimensions."

²Benedict Ashley, "A Psychological Model With A Spiritual Dimension," Pastoral Psychology, XXIII (May 1972), 32.

³John Gustavson, "Hope in Martin Luther and Erik Erikson: A Comparison" (Paper presented to the Seminar on the Phenomenon of Hope, The Southern Baptist Theological Seminary and Louisville Presbyterian Seminary, 1967), 20-22. I am indebted to Gustavson for his discussion of Tillich's concept of the "multidimensional unity of life." I am in agreement with Gustavson that Tillich's concept is a meaningful perspective from which to compare and contrast the theological and psychological dimensions of reality.

⁴Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1963), III, 15.

The interrelationship of the theological and psychological in Tillich and Satir is illustrated by Thor Hall's statement about a hermeneutic of "critical integration" which represents a dual approach to the Bible. This approach is not contradictory and paradoxical because

It locates the two dimensions of it--the human and the divine, the historical and the transcendent--within man's own awareness of the nature and meaning of the Bible as two aspects of our own understanding of it. Thus the hermeneutical principle is even here two-sided. It represents a combination of observation and investigation; of historical investigation and theological reflection.⁵

Satir and Tillich represent the integration of the human and divine dimensions of life in the approach to human health. Tillich's method of correlation (the dynamic between existential questions and ultimate concerns) was one of his primary integrating principles. Satir's optimistic, human potential focus, the "hope that every person can change," was her method of integrating the divine, vertical dimension of life into a therapeutic model. Here is a common ground between a secular psychological model maker and a Christian theologian.

A primary conflict encountered when comparing Satir and Tillich concerns their different use of language. Tillich's language is academic, philosophical and abstract. Many of his concepts were shaped by the cultural influences of Europe and Germany. Certainly his concern with the "existential predicament" was shaped by the despair and hopelessness of pre- and post-World War II Germany. Also, for Tillich communication (and thus his use of language) was primarily a method for expressing his theological concepts. Satir used communication as a

⁵Thor Hall, The Future Shape of Preaching (Philadelphia: Fortress Press, 1971), p. 59.

therapeutic end in itself. She emphasised the personal interaction aspect of communication. Her theoretical concepts and therapeutic model were shaped by the cultural influences of an optimistic, affluent post-World War II America. This means, on the one hand, that the reality of human wholeness and health that Satir and Tillich express out of different "dimensions" of life cannot be adequately stated in a common language. It could mean, on the other hand, that Tillich and Satir have insights which correspond to dimensions of reality not perceived by the other. It is valid to say that Satir's and Tillich's views describe contrasting dimensions of health.

B. THEOLOGICAL CRITIQUE OF SATIR

Despite the obvious strengths of Satir's therapeutic model and the compatibility of her work with Tillich's doctrine of salvation, there are limitations in Satir's approach to health. There is an absence of transcendent concerns and values in many of the contemporary psychological models and Satir's therapeutic model is not exempt from this limitation. The absence of affirmation concerning transcendent values and ultimate meaning in a secular model leaves both the individual and family without a sustaining faith and adequate motivation for healing and maturation. There is, fortunately, a reality of hope in Satir's work, a reality which I would call an unidentified transcendent value which allows Satir to work with families and feel hopeful about their possibility for health.

Paul Tillich's doctrine of salvation as "healing" and his understanding of the reality of the "New Being" in the healing process add a

necessary transcendent dimension to Satir's approach to therapy.

Salvation as healing implies a depth experience of transcendent dimensions. The New Being in Jesus as the Christ is the power of salvation and is "the ultimate criterion of every healing and saving process."⁶ And the New Being as the focus of healing points to an area of concern neglected by the psychological model makers, the area of ultimate meaning. Satir's model leaves unanswered several crucial questions: What makes life, marriage, and family meaningful; what ultimate purpose or goal is this family working toward; by what power does a family face the threats of death and despair? The assumption in Satir is that maturation, communication, and health are worth working toward for their own intrinsic value. I would question this assumption and suggest that ultimate values are directly related to the maturation and health possibilities of person and family. Seward Hiltner states that "People may get sick emotionally not only because of immediate frustrations but also because they are troubled about their own meaning and destiny."⁷ I am suggesting that a person's motivation for health and maturation is related to questions which are not raised in Satir's model and which indicate the absence of a transcendent dimension in her thought.

Another area in which Satir's approach lacks awareness is in what Tillich calls the area of "existential anxiety." Satir is a master in helping persons solve the immediate problems of living. She is a facilitator of personal growth. The pastoral counselor must move

⁶Tillich, Systematic Theology, II, 168.

⁷Seward Hiltner, quoted in Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 246.

beyond this point and raise the question of the existential and spiritual dimension of every problem. This dimension is what Tillich calls "the threat of non-being," an existential anxiety which can be "either creative or destructive, depending on how it is handled."⁸

Clinebell states that

If one attempts to cope with existential anxiety by pseudo-religious (i.e., idolatrous) or by neurotic means, the inevitable results are the diminishing of the creativity, awareness, the authenticity of one's life.⁹

Satir does not appear to be aware of the potential destructive power of existential anxiety, its blocking and paralyzing consequences, and its relationship to neurotic problems and anxieties.

Third, Satir's concept of self and human health is one-dimensional. She neglects the distinction between existential and neurotic anxiety. She implies in Conjoint Family Therapy that a married couple will grow and mature if they learn proper methods of communication. Such an assumption about growth lacks a broad understanding of both illness and health. Tillich writes about the interrelatedness of disease in body, mind and spirit, or what is popularly known as "psychosomatic" illness. He understands the fragmentary nature of illness and the destructive split which exists between God and person and between person and person. Tillich believes that this destructive split is overcome by the real healing which occurs when "our whole personality is united with itself."¹⁰ Satir's emphasis on

⁸Clinebell, p. 249.

⁹Ibid., p. 250.

¹⁰Paul Tillich, "The New Being," in his The New Being (New York: Charles Scribner's Sons, 1955), p. 23.

methods of communication, growth, and maturation does not appear to be sufficient in light of the need for depth healing in the very center and core of human personality. Tillich allows for this dimension of depth healing--"the reunion of one's self with one's self."

Another weakness in Satir is her doctrine of human existence. She has an inadequate appreciation of the resistance involved in communication, growth, and maturation. Satir's primary beliefs about human nature (that every individual is geared to growth and that human beings are limited only by the extent of their knowledge, their ways of understanding themselves and their ability to "check out" meanings with others) do not have the psychological or spiritual depth implicit in a Christian doctrine of evil. At the heart of Tillich's theology is a recovery of the traditional Protestant doctrine of "justification by grace through faith," or, as Tillich calls it, the doctrine of "divine acceptance." Tillich's doctrine of "divine acceptance" is comparable and compatible with Satir's concepts of growth and maturation. Unfortunately, Satir does not appear to be aware of the negative, demonic powers which cause a person to resist growth and maturation. For instance, Tillich saw the experience of judgment as giving depth to the experience of acceptance; he believed that the precondition of feeling "accepted-in-spite-of" was the experience of being judged. Tillich believes that judging is one of the most essential factors in the healing process--not judging in terms of any accepted moral code, but in terms of the patient's own being.¹¹ Tillich's thought has a paradoxical, depth dimension which is lacking in Satir's work; there is an

¹¹Hanna Coln, "Healing as Participation," Psychiatry, XVI (1952), 105.

understanding of growth possibilities (acceptance) and resistance possibilities (sin, the demonic, the lack of justification by faith) which are not evident in Satir's understanding of human existence.

C. PSYCHOLOGICAL CRITIQUE OF TILlich

Satir's relational understanding of human existence broadens Tillich's individualistic bias. Tillich's individualistic understanding of human life can open the door to destructive competitiveness among persons. Tillich's use of existential categories and language in expressing his theology may sound attractive to some persons, but such an approach can create serious problems at the practical level of working out cooperative, therapeutic programs for persons in family and parish settings. Satir's relational understanding of human existence lends itself to an approach of working out the conflicts and living with the realities of everyday parish and family life.

Tillich was a product of his heritage in that he understood human existence in individualistic and intrapsychic categories. Also, he understood and expressed his doctrine of salvation out of a medical framework. Tillich recognized the growth formula of acceptance and confrontation in the counseling process, but he did not sense the liberation of the growth perspective as applied to human life nor was he aware of what that perspective can mean for the developing potential of a person. He understood the necessity of active personal participation in the healing/acceptance of a counselee, but he was not in touch with the extent to which a counselee's family and environment shaped his/her thoughts, feelings and behavior. Tillich's use of a

medical framework and language in his doctrine of salvation is at odds with Satir's therapeutic approach of building upon the existing strengths, resources and health of a person.

CHAPTER V

A CASE STUDY OF A FAMILY IN CRISIS: PRACTICAL AND THEOLOGICAL ANALYSIS

For the purpose of practical and theological analysis in this section I will give a brief description of a family of five who discover they are in a crisis. Mother is a chronic depression, a heavy smoker, and a moderate user of drugs and alcohol. She has a long history of complaining about her "sorry" state in life, but she has never been strongly motivated to seek counseling help for either herself or the family. Mother's relationship with father is poor. There is no set time each week for them to be alone, to discuss family and personal matters, and to keep in touch with one another. Mother's relationship with her children is often characterized by her yelling and screaming at them over matters of household responsibility. The constant battle over housework is one of the major symptoms of family conflict. Father is a more passive person than mother. He seldom expresses his real feelings. Father is usually exhausted when at home because he works two jobs. He is a laborer during the day, but he has some skill in math and supplements the family income by doing tax work at night. Father is not in good health; he is a heavy smoker, does not get adequate rest, and is under constant mental and emotional strain. Rita is the oldest child in the family. She acts out family problems by

rebellious against parental wishes and living a life-style she knows is upsetting to them. Although an attractive and bright person, Rita does not live up to her personal or academic potential. Bill, the middle child, is similar to father in his passivity. He has a very low image of himself which he expresses by making jokes about his intellect and social abilities. Bill is moody because of his low image of himself; this makes him unpleasant to be around and limits his number of friends. Bill's brooding around the house is one more strain upon the family. Susan, the youngest daughter, appears to be a fairly stable person, but she is a loner and does not have any close friends. Susan withdraws from the family by excessive studying and overinvolvement in extracurricular activities at school.

The family pain exploded and became a crisis during the Christmas holidays. Bill began to drink excessively. He would drink to the point of nausea, sleep until noon the next day, and begin drinking again upon arising. Bill was a nervous, physical wreck when the time came to return to school in January. The parents believed that Bill would stop drinking each day and delayed getting help during the two-week period. When the family decided to reach out for help they went to their pastor. Fortunately, the family's pastor had some training in family therapy. Also, he knew each family member from church and community activities. Bill was initially brought in for counseling by his mother. The pastor felt that the family crisis was much larger than merely Bill's problem; he refused to allow Bill to become the "identified patient," a family "scapegoat." The pastor asked Rita to delay returning to college so that she could participate in several therapy sessions, and the father was strongly encouraged to take off

work and attend a therapy session the next day.

I will suggest and describe two methods and approaches that might be used in counseling this family. One method is that used by the pastor in the family crisis example. For the purpose of discussion I will assume that this pastor has been trained in the Virginia Satir school of family therapy and is a skilled, sensitive counselor. I will also assume that this pastor uses Satir's therapeutic model without particular concern for the theological interrelationships and dimensions involved in the family crisis. The second method is identical to the first except that the pastor will consciously concern himself with the theological interrelationships and dimensions in the family crisis. The second method is personal; it is the way I would attempt to assist this family in achieving health. I have attempted to broaden and enrich Satir's therapeutic model with Paul Tillich's understanding of theology. I am particularly concerned with the application of Tillich's understanding of the power of salvation as healing in a counseling relationship.

In the first method the pastor presents himself to the family as a teacher and expert in communication. He is determined to teach the family a new language which will increase their ability to speak and listen in a clear and specific way. The pastor sees at the beginning of therapy that communication in this family is extremely poor. Mother is a "blamer," a name given to critical/judgmental persons in Satir's book Peoplemaking. Father comes across as a "computer" personality. He chooses to deplete his emotional and physical energies, and, when exhausted, withdraw from the family into his cocoon. Rita takes her cue from mother and blames others in the family for her unhappiness.

Bill models himself after father and withdraws into his cocoon during this initial therapy session. He passively accepts blame for the family's problem. Susan is a loner in the family. She has little to say and does not interact with other family members.

The pastor sets these immediate treatment goals for therapy. First, the family must understand that family pain cannot be put on Bill as the "identified patient." The family members must accept responsibility for the family's problems of excessive pain and hurt, destructive conflict, and the inability to communicate with one another. Secondly, the pastor will facilitate communication within the family. Anger needs to be drained off, family members must begin speaking and hearing each other, and the difficult process of family members expressing deep, honest feelings must begin.

The pastor implements the treatment goals by "modeling" a new form of communication within the family. He immediately involves himself with the family and initiates a process of gentle, yet firm, confrontation. He encourages family members to speak with one another about some of the sore spots in family life: "What needs," the pastor asks, "are being met by mother's depression, father's overwork, Bill's drinking, Rita's rebellion, and Susan's aloneness?" The pastor hopes that through confrontation he can create an attitude of willingness on the part of the family to face sensitive, painful areas of family life. This initial family therapy session is uncomfortable. Each family member is asked to accept responsibility in and for the family by speaking of his own acting out behavior. Each person is then asked to speak positively by affirming one other member of the family. The pastor uses an exercise at this point. He requests, near the end of the

session, that each family member say to another member, "I like in you the quality of . . .;" or "I appreciate you because . . ." This exercise allows the family to end the session on a hopeful, positive note. Also, the exercise encourages communication.

The pastor begins the second session by continuing on a hopeful note. He asks each family member to recall a time in the family history when family life was more enjoyable. The element of change is introduced into therapy. Each family member is asked what new changes he would like to see within the family. The family members are asked to decide what will make the family a need-satisfying, growth-encouraging group to be a part of. The pastor leads the family in participating experientially in the events of expressing hopefulness, experiencing a genuine possibility of change, and beginning initial efforts of communication with one another.

In the third session the pastor becomes more confrontive in his role as an "expert in communication." He challenges directly the manipulative games that the family members are using to hurt and control each other. He encourages each family member to move toward maturity and challenges each person to become more fully in charge of his own life. Each family member is confronted with his refusal to accept responsibility for the pain and game-playing in the family. There is resistance by the family to this challenge for growth. The games of silence and distraction are used to manipulate the pastor and confuse the therapeutic process. Rita and Bill giggle; Susan and father withdraw; and mother makes self-pitying comments. The pastor interrupts this destructive process by challenging mother's negativism. He asks mother to identify something worthwhile in herself: some

positive quality or some ability she feels is an asset. Mother is a self-pitying person out of habit and thus resists this positive approach. The children assist the therapist at this point by reminding mother of her artistic ability and of the times she enjoyed painting. The pastor uses this incident of interaction between mother and children to focus on mother's self-esteem problem. If the pastor can begin building self-esteem within mother and the other family members he knows that the family's recovery of health will occur. When self-esteem returns to the family each person will become teachable and thus able to learn a "new language of communication." As family members learn to communicate clearly with one another they can decide to work aggressively for "maturation," control over their lives, and health.

The pastor does highly commendable work with this family if the criteria for his effectiveness are the principles of growth-oriented, family therapy. He models clear and specific communication in his straightforwardness and honesty. He models maturation in that he is clearly in charge of his own life. He makes himself vulnerable to failure and pain when he confronts their game-playing. He challenges sensitive areas of family life which the family members have denied, avoided, and refused to discuss with one another. He emphasizes positive strengths within each family member, encourages hopefulness that family life can change for the better, and assists the family in setting realistic goals in therapy.

The major point at which the pastor in the example may be faulted is that he is a theologically trained counselor who does not bring any theological interpretation into his therapeutic approach. All family therapists and counselors might agree that they desire to

assist the family in communication and maturation in order for the family to achieve health. There remains to be answered the crucial question as to the concept of health that the therapist is committed to and which he assists the family in achieving. In the context of this paper I have described two primary concepts of health: that of maturation and adequate communication from a psychological point of view, and that of Christian salvation from a theological point of view.

One major difference in approach between the pastor in the family crisis example and myself is implied in Tillich's theological concern in the area of ultimate meaning. For Tillich, the New Being in Jesus as the Christ is the power of salvation and is "the ultimate criterion of every healing and saving process." If a pastoral counselor is committed to the belief that Tillich's concern is legitimate and necessary in therapy then I would suggest that s/he focus on the counselee's unexpressed existential questions. For instance, each family member is described as having vast unmet emotional needs that result in acting out behavior. These symptoms are, at the beginning of therapy, mother's depression, father's overwork, Rita's rebellion, Bill's drinking, and Susan's withdrawnness. As a pastoral counselor working from a theological base, I would assume that there are deeper questions of ultimate meaning and personal destiny behind these expressions of unmet emotional needs, and that one cause of the family's pain is their inability to cope with these questions.

As the family's pastor I would attempt to establish an atmosphere in which the family could experience what Tillich called "divine acceptance." Tillich felt that it was necessary to recover the doctrine of "justification by grace through faith" in the life of the

church. Our family is in need of some experience to motivate and sustain them during therapy. I would suggest that a grace experience, an experience for this family that they are accepted in spite of their terrible hurt and confusion, is a worthy experiential goal for therapy. The experience of acceptance is at the heart of both religious and secular therapy, but the pastoral counselor has an advantage by drawing upon the church community as the context of therapy, the powerful healing symbols of Christian history and tradition, and the implicit authority in the pastor's priestly role. "Divine acceptance" is a uniquely religious experience and, in Tillich's theology, means salvation as healing in the depths of personality.

How would I, as a pastoral counselor in this situation, assist the family in experiencing grace and acceptance? I would facilitate the discovery of courage within each family member and encourage its expression when discovered. I would emphasize the potential use of courage for self-affirmation and self-therapy. Particular attention could be offered in encouraging each family member to live in the present, to own his/her experiences, feelings and values, to accept responsibility for one's life. Courage in this family could be the means and motivation for overcoming the fear of living in the "now" and relating to each other as persons who maintain some power over their lives.

I would remain aware of my own stance toward this family in the knowledge that the experience of "divine acceptance" is mediated through personal acceptance. I would make every effort to implement what Tillich called the "partnership experience" of healing in the hope that my personal participation in the family's hurt might facilitate

healing.

How does what Tillich calls the "judgment" aspect of pastoral counseling apply in this family? Attitudes of judgment appear rampant within the family. There is much blaming of others concerning the cause of the family's conflict. Even the withdrawal of father and Susan from the outward battle is a form of silent judgment. These various attitudes and patterns of judgment must be confronted in order for growth and healing to occur in the family.

Tillich's concern with judgment in counseling is not a reference to judgment according to a moral code or the superficial judgment of a family member's acting-out behavior. Tillich refers to the judgment of a person's "being." I would interpret "being" judgment in our family context as meaning the confrontation and recognition of the self-judgment and self-rejection within each family member. Each person in this family does appear to be "unacceptable" in his/her own eyes. I would begin therapy with this family by affirming this sense of unacceptableness (judgment) rather than pretending that things are not as bad as they appear (superficial judgment). Tillich is correct in the affirmation that "without the experience of judgment, acceptance loses its depth." I would use confrontation with this family in the knowledge that Christian salvation and healing occur after "judgment" has been skillfully and compassionately applied in pastoral counseling.

The concept of health underlying a family therapist's work is closely related to his concern with matters of ultimate destiny. When a pastoral counselor is committed to a specifically theological concept of health, then his approach in therapy will be distinctly different from the approach used by the pastor in our example. In Tillich's

theology, health is intricately related to salvation. Salvation, as soteria, is the reestablishment of unity and wholeness, and refers to a uniquely biblical, theological concept of health. The power of salvation is the New Being in Jesus as the Christ: it is this power which overcomes the consequences of estrangement in human existence and restores a person to health. As a pastoral counselor I would want to be clear as to the kind of health sought in therapy, the health which is salvation; the process of achieving health, through the New Being in Jesus; and the state from which health and salvation are sought, the human situation of estrangement and existential anxiety.

There are several ways a pastoral counselor can clarify a Christian concept of health. In our family crisis example the pastor presents himself to the family as a teacher and expert in communication. As a pastoral counselor I would broaden this presentation of myself and make clear that I was concerned with a specific concept of health and wholeness. Tillich's understanding of wholeness took into account the interrelatedness among body, mind and spirit. He knew that healing must occur in the depths of the whole personality. One of the confusing areas in contemporary counseling is the pastoral counselor's lack of clarity concerning, on the one hand, the interrelationship between medical definitions of personal growth and emotional health, and, on the other hand, a Christian concept of salvation as healing.

A pastoral counselor clarifies his own concept of health by the way he confronts the existential anxiety of the persons who seek his counsel. In our family example I would apply Tillich's doctrine of salvation as healing by assuming a stance of mediator during the

counseling. The mediator is one who both judges and accepts, gives and receives. One of the practical consequences of what Tillich calls the "partnership experience at the core of healing" is that the counselor participates directly in the healing process. As a mediator I would admit that I too need acceptance and judgment in my life and would thus free myself to participate in genuine giving and receiving with the family. As a pastor who assumes a mediating stance I would relinquish the role of an authority and expert who remains above the pain and struggle.

Another place where a theological concept of health might be clarified is at the beginning of session number three in the example. The pastor uses this session to challenge and confront each family member to move toward maturity. The pastor's goal here is to motivate each family member to become more fully in charge of himself. He is correct in directly challenging the manipulative games that the family members are using to hurt and control each other. As a pastoral counselor I would press further and confront some of the personal estrangement and existential anxiety at the source of the games. This is an ideal situation for the application of what Wayne Oates calls "prophetic counseling." Questions concerning values and religious commitments could be raised in this context in the hope that personal changes might take place that would lead to a more growth-oriented, healthful life-style.

My task as pastor at this point is to tap into the family's sense of meaninglessness and communicate the "power of salvation as healing" in a way that is understandable and appropriate. Severe anxiety is present among these family members who cannot share

emotionally with one another and play games to avoid intimacy and human contact. Existential anxiety is present and underlies the threat of meaninglessness in the family. As one who has assumed a mediator stance I would not pretend to have an answer or simplistic solution for this family's struggle with meaninglessness, but I could actively participate in the healing process of clarifying family goals and purposes. For instance, father works two jobs and exhausts himself. Upon returning home in the evening he has little in the way of personal, emotional energy to offer his family. We could silently accuse the father of being a work addict and assume he works to escape family responsibility and interaction. Or, as the family's pastor, I can attempt to discover what father's work means to him in terms of his personal destiny and how his lack of energy and presence contributes to a sense of meaninglessness in the family. For many persons in our day work does not have personal meaning and purpose, and, where this is the case, family life is often deeply affected. I would raise the issue of family meaning and purpose as a way of assisting the family's discussion and selection of penultimate life goals.

CHAPTER VI

CONCLUSION

In summary, I have said that the fundamental assumption of family therapy is that persons live, get sick, and regain health in the context of their relationships with other persons. Thus, individual therapy is not for most persons the best pathway to growth and health. Rather, family therapy means taking seriously the web of relationships in which a person lives and attempting to make those relationships more "mutually satisfying of personality needs." Satir's unique contribution in family therapy is her application of the concepts of communication and maturation. She presents herself to a family as an expert in communication and attempts to teach a family a new language of clear, honest communication. The goal of therapy is to reach "maturation," the state in which a human being is fully in charge of him/herself.

One of Paul Tillich's enduring contributions to contemporary theology is his clarification of the connection between salvation and health. Jesus, as the New Being, is central in Christian salvation. Jesus as the Christ fully participated in the conditions of existence; he conquered existential estrangement, and, because of his permanent unity with God, was never estranged from the ground of his being. Courage provides the path to salvation and health. Courage is a

self-affirmation of one's being against the threat of non-being, or "the courage to accept oneself as accepted in spite of being unacceptable." Salvation comes to a person who participates in the healing power of the New Being.

Tillich's doctrine of salvation as healing is directly relevant to the therapeutic concerns of growth-oriented psychology. The aspect of healing in Tillich's theology is clarified and more profoundly implemented in the practice of pastoral counseling when understood as interrelated with Satir's therapeutic model. The critical limitation I have discovered in Tillich's theology is his almost exclusively existential-individualistic approach to persons. I find few hints in Tillich's writings illustrating practical ways his theological approach may be translated into work with groups and communities of persons. Satir's relationship oriented approach to persons enriches and broadens Tillich's individualistic doctrine of salvation.

Satir's concepts of maturation and communication have a here-and-now thrust and are representative of growth-oriented psychology. Satir's approach to families is deepened and enriched when informed by insights from Tillich's theological perspective. Tillich's theology enriches Satir's therapeutic model in the areas of the dimension of transcendence, existential anxiety, concept of health, doctrine of human existence, and social justice concerns.

The integration of Tillich's doctrine of salvation and Satir's family therapy model provide a comprehensive model of parish ministry. A parish pastor is expected to assume responsibility in at least four areas of ministry: pastoral care, administration, worship, and social action. A model of ministry is needed which allows a pastor to fulfill

each of his/her responsibilities as a part of a gestalt, as a ministry in which the theological focus of healing and the psychological focus of communication and maturation are interrelated and integrated.

One disturbing tendency among many contemporary pastors is the division of ministerial responsibilities into separate functions. Often an underlying and/or ultimate purpose for pastoral responsibility is also lost. A herculean effort is made to spend equal time on each of the separate responsibilities in order to do justice in each area of ministry. A more effective model of ministry is one in which each pastoral responsibility is understood as a specific function of a primary task. For instance, I might decide that my primary task as a pastor of a local church is to create a specific kind of Christian community in that setting. I would then attempt to understand each separate pastoral responsibility as interrelated and interdependent for the purpose of fulfilling that primary task. A model of ministry informed by Tillich's theology and Satir's psychology assists a pastor in understanding each of his/her many responsibilities as related to the goal of achieving human wholeness and health.

In conclusion, there are several advantages for the pastor who understands the interrelationship between Tillich's theology and Satir's therapeutic model. First, the pastor who uses the Tillich/Satir model succeeds in integrating theology and practice in his/her pastoral ministry. A pastor's theological insights add a dimension of depth to those psychological models s/he appropriates for his/her ministry. When a pastor works from the theological base of salvation and its relationship to healing s/he is better prepared to raise those questions of ultimate value and personal destiny which are often a

factor in making persons sick. Conversely, psychological models and insights reveal those emotional blocks which inhibit spiritual growth and facilitate the experience of acceptance and healing. Second, a pastor clarifies his/her role, function and primary tasks as a minister. The Tillich/Satir model allows him/her to view all pastoral functions and responsibilities as interrelated. A pastor who becomes deeply involved in a family's pain begins to understand the complexity of relationships in operation in that family. A similar web of relationships is in operation in the parish and community that the pastor serves. A pastor who sees this knows that in order to accomplish the task of bringing salvation and healing to persons s/he must be fully aware of the complexity of relationships in which that person lives and works. Third, this model is oriented toward personal growth. Persons are expected to live fully in the present and grow toward future possibilities. A pastor using this model is free to borrow the best insights and discoveries of modern psychological research and remain open to fresh theological study and reflection. A pastor consciously chooses a ministry of pilgrimage and develops his/her own hidden potential along with those persons s/he serves. Fourth, the model maintains a proper balance of acceptance and judgment (or confrontation) in counseling. Acceptance is always at the heart of effective therapy, but some confrontation is usually necessary during the healing process. Tillich's judgment of being is compatible with Satir's direct, confrontative approach in therapy. A pastor who understands this is able to see the healing, positive uses of judgment in counseling. Fifth, the Tillich/Satir model facilitates clarity in communication. Communication is the bread-and-butter of a pastor's administrative, counseling and preaching

ministries. This model offers numerous ways to overcome the many resistances which block honest communication in families and churches. Also, clear communication enhances and deepens the therapeutic effects of pastoral ministry.

I do not claim that the pastoral counseling approach of bringing wholeness and health to persons is superior to the family therapy or secular approach. I have discovered two sources of significant conflict between Tillich and Satir. One source of tension is Tillich's individualistic theological bias. The pastor who is comfortable with Tillich theologically might examine how this bias affects his/her pastoral counseling and examine the relational nature of Satir's therapeutic approach in order to broaden his/her own theological perspective. A possible source of tension in Satir's approach is her overly optimistic doctrine of human existence. Tillich, it seems to me, has a more realistic concept of human existence. And yet, I must admit, I have recently discovered the restrictions and limitations of Tillich's "realism." My personal theological bias leans toward Tillich. His understanding of human existence and doctrine of salvation as healing express my own Christian faith stance in a way I find meaningful. Possibly the "Eureka" experience for me in the writing of this project is the discovery of the extent to which Satir and Tillich need each other in order to balance out limitations in their understandings of human existence.

The most powerful interpretation of Jesus' ministry for me is in the sermon "Loving Your Enemies" by Martin Luther King, Jr.¹ King

¹Martin Luther King, Jr., "Loving Your Enemies," in his Strength to Love (New York: Pocket Books, 1963).

describes Jesus as a "practical realist." Both the "practical" and "realistic" are necessary dimensions of human existence. The "realistic" theological approach of Tillich and the practical therapeutic approach of Satir are mutually enriching. The result of this enrichment is a multidimensional model of parish ministry in which the achievement of human health and wholeness is the primary task of ministry.

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